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apostles and prophets, and by the interchange of written communications. The process by which this all-embracing spiritual unity of the first days of Christianity was superseded by a unity secured through exclusion is admirably indicated. The author is less clear than might be wished in distinguishing "prophets" from "teachers." He says of the former that they "were not simply the occasional recipients of a revelation; they were in possession of a permanent prophetic gift" (p. 652). But soon afterward he represents the latter as endowed with "a permanent gift which fitted them always to instruct and edify the church, while the prophet might receive his revelations only occasionally" (p. 655).

On the whole it may be truthfully said that the volume before us is the most notable contribution to a proper understanding of the apostolic age thus far made by any American scholar, and as such it will be certain to rank high in the valuable series in which it appears.

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A CONCORDANCE OF THE GREEK TESTAMENT ACCORDING TO THE TEXTS OF WESTCOTT AND HORT, TISCHENDORF, AND THE ENGLISH REVISERS. Edited by W. F. MOULTON, M.A., D.D., editor of the English edition of the Winer's *Grammar of New Testament Greek*, and REV. A. S. GEDEN, M.A., Tutor in Biblical Literature, Exegesis, and Classics, Wesleyan College, Richmond, etc. Edinburgh: T. & T. Clark; New York: Chas. Scribner's Sons. Pp. 1037, 4to. \$7.

ALL New Testament scholars whose study has been of such a character as to require them to make much use of a concordance of the Greek text have felt for some years the urgent need of a work better adapted to their needs than anything that was in existence. Bruder, originally based almost as a matter of necessity on the now obsolete *textus receptus*, had in its latest editions professed indeed to exhibit the variations of the leading modern editors, but several circumstances combined to make the attempt far from successful. No attempt was made to exhibit any variations except those affecting the index word; thus the body of the quotation remained in the form of the *textus receptus*, a circumstance which greatly diminished the usefulness of the book for many purposes, especially for the study of constructions. Again, inasmuch as it was deemed necessary to retain the old stereo-

type plates, only such changes were shown on the page as could be introduced into the plates; for such as could not be thus shown awkward expedients had to be adopted. And finally, the number of positive blunders was large enough to make one always uncertain of his results till he had verified every passage by comparison of the text.

Other concordances, of course, there were, such as the Englishman's, Hudson, and Schmoller, but all of them based on the *textus receptus*, as well as severally open to other serious objections. The field was, therefore, an open one for the publication of a first-rate concordance of the Greek Testament on the basis of the modern critical texts. This important task was undertaken some years ago by Dr. Moulton and Mr. Geden, and has now been brought to completion in the volume before us. The plan of the work is in almost all respects admirable. The quarto page is divided into two columns, instead of three as in Bruder, thus permitting a somewhat longer quotation, usually long enough to secure grammatical completeness. The quotations are conformed to the Westcott and Hort text, but with an added statement of any variations of the text or margin of Tischendorf (8th ed.), or the English revision, which affect the form or the construction of the index word. To have done more in the matter of the text would have complicated the matter, probably without compensating advantage. Passages which are direct quotations from the Old Testament are immediately followed by the Hebrew of the original passage. The passages under the more important words are classified usually with reference to construction by a convenient system of index numerals. By means of \* \*\* and † the words themselves are classified according to the period and range of their use. This is perhaps hardly within the strict scope of a concordance, but it occupies no space and adds a convenient feature.

Admirable as the book is, there are some respects in which we could have wished it were better. The paper is too soft, as one will find if he uses a pen on it. The appearance of the page is not as pleasant to the eye as is that of Bruder; this would not have been a serious objection if the book had thereby been made more easily usable, but the contrary seems to be the case. The omission of the passages, chapter and verse only being given, in the case of prepositions governing only one case, is a real defect, for which there seems to be no good reason. The adoption of the same method to so large an extent in the case of the article is also greatly to be regretted. In view of these features, and of the total omission of καί and δέ, which is, how-

ever, less serious, scholars will do well, while they establish the new work in the place of the discarded Bruder, still to give the latter a place on the top shelf for occasional reference. Despite these defects, however, some of which may possibly be remedied in later editions, the book is a long-desired boon, for which every student of the Greek Testament ought to be devoutly grateful, and of a copy of which he should possess himself at the earliest moment. By the way, in view of the statements of the preface, would it be any more than justice that this book should be commonly known as Geden's Concordance?

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LEHRBUCH DER NEUTESTAMENTLICHEN THEOLOGIE. VON HEINRICH JULIUS HOLTZMANN, Doctor und ordentlichem Professor der Theologie in Strassburg. Freiburg und Leipzig: J. C. B. Mohr, 1897. 2 vols. Pp. xvi + 503, xi + 532, 8vo. M. 20.

THIS important and comprehensive work is laid out on a truly scientific plan. After a full account of the literature and a critical sketch of the history of the "Disciplin," the writer, setting out from the point of view that the New Testament cannot be understood apart from the ideas of the Jewish canonical books and the later Judaism, its theology, angelology, demonology, and eschatology, gives a condensed review of this vast field. To the documents for the theology of the synagogue is accorded only a relative and secondary value on account of their later date. On the ground, however, that these writings record ancient traditions, the rule is laid down that when thoughts and expressions in the New Testament have a striking analogy to others in the Talmud and Midrash, these may be regarded as forms of the Jewish theology existing in New Testament times. The later apocryphal and apocalyptic literature of Judaism furnishes striking parallels to the New Testament ideas as to angels and demons, and in particular as to Satan, sin, and the fall of man (Luke 22:31; 2 Cor. 11:3, etc.). The occurrence of the same ideas in this literature and in that of the synagogue lends probative force to the latter. The Messianic doctrines of these writings throw light upon the cruder Messianism of the New Testament, especially that of its apocalyptic portions. Passages in 4 Ezra and Baruch may be compared with Matt. 24:7 and Mark 13:12. Deliverance from sin, however, through attachment in faith to the person of the Messiah, as taught by Paul, is foreign to Jewish thought. A